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THE KOREA MISSION FIELD



ESTHER KIM PAK, M.D.

SEOUL

KOREA

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By their fruits ye shall know them.

In one of the Chai Ryung country districts a man with his wife and children travel over a difficult mountain pass in good weather and bad, day or night, whenever meetings are to be held to the nearest church, the other side of the mountain.

In the month of February there were 305 young men at the Y. M. C. A. in Seoul who signified a desire to be Christians.

At the Syen Chen Men's Bible Training Conference there were 900 men at the ebb and 1,800 at the full tide of the meeting.

There were between 1,200 and 1,300 women enrolled at the Syen Chun Women's Class.

Two hundred and eighty-three women Sunday school teachers gathered to study in Pyeng Yang.

Seven hundred women gathered at the Women's Bible Conference in Taiku.

A woman baptized in Chai Ryung was bitterly persecuted by her family, imprisoned and almost starved. At last one night she dug her way out thru the mud walls, and now for a mere pittance is teaching a few girls, separated by the family from her only child.

Three women Sunday school teachers walked ten English miles every morning, and ten every night for two weeks, going and returning from a teachers' meeting in Pyeng Yang! *No need to say they were Koreans.*

great deal from his association with Mr. Erdman with whom he itinerated for some time. The helper who went with me to the class in the extreme west of our territory was just made a helper this spring having been Mr. Welbon's colporteur since before the time when Mr. Welbon came from Seoul. This man has developed wonderfully since last winter. Then people did not seem to enjoy listening to him much, but this time they sat up and took notice almost as well as when the senior helper, who is due to become a moksa this year, speaks.

Preparations for the building of the Welbon and Renich houses are going on apace. At present our front yard is a sawmill, soon to be a garden. This work takes a great portion of Mr. Welbon's time, so that groups are still needing attention badly. My helper and I have over thirty groups to look after, spread over a territory 60 miles square and containing over 100,000 people. There is also one colporteur in this region, and yet some think Korea should have no more workers. Though the new missionary does not have the language well enough to teach much, his presence encourages the weak. One trip I refused to stop at a certain village, going out of the way to avoid it, but the next trip, circumstances were such as to make it advisable to go. Then I learned that from the following Sunday after I had passed by before, the women of the town had to a woman stopped going to church, saying, "The moksa won't come, the chosa (helper) won't come, and the mesa (colporteur) won't come, so what pleasure is there, anyway?"

The Renichs have made the month notable by the arrival of Elizabeth Renich, the first American born in Andong. She is in perfect health apparently.

Dr. Fletcher reports a gradually increasing practice in the dispensary.

NARRATIVE PRESENTED TO CHAI RYUNG (WHANG HAI DO) STATION.

By REV. MR. KERR.

The month of January was spent principally in language study, my only share in the Bible Institute being the teaching of singing. One Sunday was spent in Hai Chang at Mr. Hunt's request, as there was pastoral work there which needed immediate attention.

Feb. 1-9 was given up to the Men's Class at Syen Chyun, at which my responsibility was three hours of teaching and an occasional share in some of the meetings. The class was an inspiration in every way, spirit as well as numbers. At full tide there were over 1,800 men studying. Ebb tide showed less than half that number, but the crowd was really too large to handle adequately. I think it would be well if each missionary could get away to another station for one class a year. The trip made possible a brief stay in Pyeng Yang both going and coming.

On my return I began work in the local class, teaching two hours and exercising a sort of supervision. An average attendance of 300 showed that there is still a desire to study, in spite of coldness which has been manifested in other matters: in fact the teachers seemed to notice a better

feeling than on former occasions. Much enthusiasm was shown at the evening meetings.

The main part of the spring work of the Eastern Circuit was cared for on a trip lasting from Feb. 20 to Mar. 11. In those 19 days 22 groups were visited, 2 more had their most pressing wants attended to and the Leaders' Meeting was held.

Matters which came up during the trip, and worthy of special notice I shall mention briefly in chronological rather than logical order. Some of my groups, those on the railroad have been given some assistance by the Seventh Day Adventists, for which of course we are grateful, tho we hadn't realized we needed help to that extent. Various sects are quite active especially in the northern part of the circuit. The Chundo Kyo has made Syu Heung almost a pilgrimage center, for the widow of one of their former leaders lives there, and she is said to be visited by people from all over the country. I have even heard of the starting of the Sin Jesu Kyo (New Christian Church), allied in no way that I can find to the One whose name they have decided to bear, but showing the temper of the people at the present time. One society is as good as another to many of the people, until they get a taste of spirituality. The situation calls for the most careful attention, and preparation in sermonizing and teaching as well as spiritual preparation on the part of the teachers, such as have not yet been attained.

The old heathenish customs die hard, and a great deal of instruction is still needed along some of the most elementary lines. The matter of marriage relationships continues to be the most vexing question. The age set by the church for marriages should receive fresh consideration, I believe, the law being extended so as to set an age for engagements, for after the engagement has once been made it is entirely too easy to finish up the ceremony. The extremely low ideals which are set up for the marriage state should be matter for serious teaching. Even with strong Christians the chief motive is that of getting another worker into the family in case they are not well off financially, or if they have money it's for the sake of posterity. It is time for some of these ideals to be elevated.

The comparatively new group at Majigi is progressing well. The deacon in charge is extremely faithful, he and his wife and children traveling over a very difficult pass, good weather and bad, day or night, whenever meetings are to be held. The group has had two church homes within a year, the first one being outgrown in a very short time. Toryuool continues to grow. The work done by the woman evangelist during the past few months has shown excellent results, not only in the increase of the number attending, but in the quality of knowledge, evidenced by the result of examinations. The Sabbath question is not yet solved, this matter not having had enough attention in the days when the group was started. There is some wealth in the group, and the natural consequent that some of the men are worldly-minded, a particularly dangerous state in the beginning of a church's history, when there are so many temptations to fall away. Some time ago a school for the study of

Japanese was started in the village. Two of the deacons joined the class, but they now find that it takes time away from church work, and while they both want to study, for the sake of the church they are trying to break away.

The Noonhagi group has been transferred to Taramkol, a large village which can support a prosperous church as soon as the seed begins to grow. The man in whose house service is now held is the leader of the clan to which most of the people in that region belong. His present position is not easy, but he ought to be able to do much for the church.

The first elder in the whole district was ordained at Syu Heung this time, and while he is away from the church most of the time doing the work of a colporteur, one would be justified in saying that a new era had begun in the life of that comparatively young circuit. It has ceased to be a mere strippling, and is coming into its own. A leader had to be chosen to take the place of this man, and in looking for some one among the young men who could give sufficient time to the work, we found one who felt that he could not sacrifice very much because of the demands of his business, but promised 12 days a month, and a few more evenings thrown in. I didn't think it worth while to look further. The baptisms at the service that day meant something. There was a blind man who, as other blind men do, had given his time to sorcery, but who since his conversion has been most enthusiastic, attending all the services no matter what the weather, who preaches constantly, even leading in some of the church services, and who has led his brother's family to Christ. There was a woman who was converted, bitterly persecuted by the wealthy family to which her husband belongs, being imprisoned and fed the most meagre diet thru a small door until one night she dug her way out thru the mud wall with a spoon, and who now for a mere pittance is teaching some of the girls in the Syu Heung church, and waiting for the time when she can see her child again. There was a woman whose family has been reduced to such poverty that they have to live in quarters where only beggars are to be found, but who, while some of the others have been led to deny their faith, has been true right thru all the trouble. There was a woman whose husband deserted her 16 years ago, and who since then has had a very hard struggle to support herself and her little son and give him a schooling.

In spite of the lack of newspapers news of importance spreads thru the country. In a little village I was informed as a fact that the Pyeng Yang Girl's School is to have a three story building constructed complete in America and sent out here on the back of an aeroplane.

The results of the revival meetings in the country groups can be judged to some extent now. The churches have benefited in spiritual and practical experience. Very many who professed Christ at the special meetings have since fallen away, and are gotten to attend any of the meetings at all only with the greatest difficulty. Contrast that with another work which was not planned for elaborately, simply the result of the faithful living and preaching of a Christian who moved to an unbelieving village a

few months ago. In two months' time about 25 people were attending service in that place, and apparently are quite sincere. God works in a mysterious way

The southernmost part of the work is still very weak. Won Chung Kol, while called a group and tho so-called Christians have been there for a number of years, shows few signs of activity. That region is very densely populated, and as yet very little work has been done there. It needs the attention of evangelist and colporteur, besides any volunteer work which can be done.

The Leaders' Meeting at Kwang Pyung proved to be very encouraging. One of the chief pieces of business is financing the helpers' salaries. Two meetings ago, there was a deficit which had to be cleared by a special collection among the churches after the meeting. Last meeting the deficit was smaller, and a collection on the spot cleared it off. This time, before the meeting commenced, a surplus of 20 *yen* was reported, which by a collection was brought up to enough to provide for a helper during the time that some of the helpers are absent at the seminary.

YENG BYEN.

Rev. C. D. Morris, M.E., sends the following :—The largest men's class that had ever gathered in Yeng Byen spent from February 1st to 12th in enthusiastic Bible study. The new church building was a great blessing to us, and although the basement is still unfinished we put mats on the top of straw and held some of our classes in it. Almost every man who enrolled remained until adjournment. The farewell service on the last Sunday evening lasted three hours, and it was delightful to see how happy and enthusiastic they all started for their homes. A number of the more advanced believers most willingly assisted the helpers during the following three weeks, and many classes have been held at important points over the district.

CHUNG JU.

Dr. Purviance of Duncan Hospital sends us the following cheering report from that station.

MID-WINTER BIBLE CLASSES.

As we review the work we cannot help but be encouraged, and feel that Chung Ju is promising larger and better things. The Annual Mid-winter Bible Study Classes were held and the good attendance and the interest that was very manifest was very encouraging. The Men's Class enrolled 130 and the Women's Class 157. You will note that there were more women in attendance than there were men. This is somewhat new for Chung Ju. It indicates an increased interest among the women which is very gratifying to see.

REVIVAL SERVICES AND INCREASED MEMBERSHIP.

Each evening during the Women's Class evangelistic services were held, at which a large number expressed a desire to believe. At

the last Communion Service, THIRTY-TWO received baptism, and THIRTY-FIVE were received into the Catechumenate. The Chung Ju Church has INCREASED ITS COMMUNICANTS THIS YEAR BY ONE THIRD, and is feeling the need of a new church building. Last Sabbath a special effort was made to raise the money to build a new house-of-worship, and about seven hundred and fifty *yen* (375 dollars) was pledged.

SABBATH SCHOOL GROWING.

The Sabbath School for women has been divided into nine classes : seven for women and two for girls. Every woman who belongs to the church has been assigned to one of these classes, and a special effort is being made to get each one to attend Sabbath School regularly. One Sabbath School teacher has been sent out to visit all those who are not regular attendants, and urge them to come. As a result the Sabbath School has steadily INCREASED IN NUMBERS.

REPORT OF GENERAL EVANGELISTIC WORK.

Mr. Miller is busy with the large share of the responsibilities which rest upon him, and when he is not itinerating is counselling Koreans, foreigners and holding special classes for helpers.

Mr. Kagin has just returned from a trip through some of his territory and says, "There were seven Bible Classes of four days or more each. Three of these I attended in person, and was gratified to see the earnestness with which many studied the Word. After the class held at Chung Chun, the members of the church went out to a village, about five miles distant, where they preached and sold Gospels. As a result of their preaching they reported ten who had decided to believe."

Mr. Cook says, "The latter half of the month of February was given to a class and the examination of applicants for the Catechumenate, in the territory surrounding Whang Kan, the southern district. At this time the prospects of the work were very encouraging."

Miss Davis reports two country classes for women, with good attendance and marked interest. Mrs. Logan has started a class for the benefit of the women who wish to learn how to read the native script.

EXTRA COLPORTEURS SENT OUT.

Ten extra colporteurs have been sent out by the Station, for one month each, to sell Bibles and tracts. An effort is being made to put the Bible into the hands of every man, trusting that the harvest will be an hundred-fold.

MEDICAL WORK.

The medical work is being carried on in the dispensary of the Duncan Hospital. The number of patients seeking relief from physical suffering, increases each month. We expect to see this department of the work grow more rapidly, because of the increased facilities for car-

ing for the sick. The new hot-air furnaces sent by Mrs. Duncan have arrived at the R.R. station and are being transported overland as fast as the bad roads will permit. With the growth of the work and with better accommodations, we have much to encourage us to more strenuous efforts in His service.

PYENG YANG.

Miss Best writes :—We have just finished our 2 weeks' class for Sunday School teachers. There were 283 women in all classes of whom 238 were from country churches. Three women walked in 30 *li* (ten miles) every morning and home again in the evening, for all the two weeks and the condition of the roads was indescribable for it rained or snowed about every other day, but these women seemed about the happiest and most wide awake women in the class. Three classes were taught by Korean Bible women and the others by Mrs. Mowry, Miss Butts and myself.

A native pastor in Pyeng Yang during the past three months has visited between 300 and 400 homes of those who had given in their names as intending to believe, and so strengthened the weak hearted, and encouraged the hesitating and timid, that a very large number nearly all of those previously counted as lost from the campaign lists, have come into the fold.

Can we not see more of such work, with fervent united prayer, and as a result greatly increased harvests?

ISLAND OF CHEIJU.

The following brief note comes from Miss Martin of Mokpo :—The Island of Cheiju has a population of 125,000 and is about 150 miles from Mokpo, reached by a small steamer. Yi Moksa, its Korean missionary, having helped in the Mokpo campaign the Korean Christian pastor of Mokpo, several workers and a lady missionary went to Cheiju and helped in the campaign there. Yi Moksa is greatly beloved by all Koreans there but when he first went he was stoned and threatened with death.

Now a nice church has been established in the capital, with other preaching places outside the city. The workers report fine meetings. The homes were first visited as at Mokpo and congregations of several hundred filled the church and overflowed into the yard outside. More than a hundred new believers were reported. Those people are among the most needy for the gospel in Korea and this is a great triumph of the power of the blood of Jesus. My faith was greatly strengthened there for the very work's sake.

MOKPO.

AN ACCOUNT OF MR. ROBT. KNOX'S WORK.

The day before our Men's Bible Class began I consented to teach the Shorter Catechism one hour a day. This work coming as it did took all my time for the ten days of the class. I was never busier in all my

life and never expect to be busier. However I derived a great deal of benefit from it and I only hope the others concerned did so too.

After the class I took a trip to the country churches. I visited five groups. I feel that through the observance of the sacraments the people were stimulated, encouraged and received a blessing that otherwise would not have been received. They were also instructed in the Word of God and I believe have a better comprehension of the sacrament of the Lord's Supper and of His sacrifice and atonement for our sins. One old woman, who had just received baptism, as she partook of the Lord's Supper for the first time broke completely down and wept like a child and like the Publican of old murmured "God be merciful to me a sinner." At these four groups I examined in all forty-four. Of this number twenty-one were for baptism, seventeen of whom were received and baptised. Twenty-three were for catechumenate of whom thirteen were received.

Also at these four groups I went over the church records and had every member accounted for. I found that three had passed to their heavenly reward remaining faithful to the last moment of this life. While the great majority have remained true to their confession it was my painful duty to expel one and discipline twelve others. I saw as many of the disciplined ones as could be found and they all confessed their sins and repented and promised to do better. I exhorted them and the other believers to be faithful and to pray daily for those who are under discipline. I found that many are witnessing in spite of persecution so I tried through the Word of God to comfort and strengthen them. I found the work in a much more encouraging condition than I ever dreamed. In the matter of discipline I also had the names of all catechumens who are not attending church well, dropped from the catechumenate and if they wanted their names on the church books they would have to have them enrolled as attendants and not as catechumens.

The Boy's School has reopened after their New Year holidays and I am sorry to report that there is considerable falling off in attendance which is due to the distressing times the people are having now because of the advanced price of rice. There are over eighty enrolled. I am helping ten boys to the extent of four *yen* per month for the rest of the year. Of this number three are assisting in the teaching in the lower grades. The other seven were chosen one from each of the seven counties in the Mokpo field.

I forgot to report that twenty-six men from my territory attended the Bible Class. They were from seven of my groups. One weak group and one meeting place sent no representative, but all the other groups were represented. I saw evidences of good from this class at the churches.

SEOUL.

The Commencement Exercises of Paichai High School (M.E.) were held at the First Methodist Church, Chong Dong, on Thursday, March 30th, at 2:30 p.m.

Unfortunately the day was a very bad one, rain pouring from morning to night, making the going especially difficult for Koreans. A class of 17 bright boys were graduated. Our Methodist friends are heartily to be congratulated upon the success and growth of this school one of the oldest mission schools in Korea, from which some of the best workers in the field have emerged. May God bless it to greater and greater usefulness. The following is the program of the exercises.

VENITE	School.
READING OF SCRIPTURE	Mr. Hyun Suk Chil.
PRAYER	Rev. P. H. Choi.
LORD'S PRAYER	School.
ORATION:—Rewards of Diligence	Cho Sang Ok.
ORATION:—Patience	Lee Chang Wha.
SONG	School.
ORATION:—Proper Thinking the Source of Personal Elevation	Yang Ik Whan.
ADDRESS	S. M. Rhee, Ph.D.
ADDRESS	P. S. Kim, M.D.
SONG	School.
PRESENTATION OF DIPLOMAS	Hon. G. H. Scidmore.
TAP SA	Undergraduate Representative.
SONG	Graduating Class.
BENEDICTION	Rev. Hyun Soon.

GOD REALIZED—THE SECRET OF POWER.

(Rev. W. H. Findlay, of the Wesleyan Missionary Society, has been set aside by his church to carry the message of the Edinburgh Conference to the churches of England. At a recent meeting in the Bible House in London he gave an address, of which this article is a part.—ED.)*

The lessons of the Conference came through its experiences even more than through its utterances, and its supreme lesson for us all was to me the overwhelming realization of God. All the preparations and antecedents of the Conference converged to that. All its characteristics contributed to that. I am speaking now not of my own experience only, but of the experience that, when I have tried most inadequately to describe it here and there, already one and another who were present at Edinburgh have said to me: "Yes, that is what I felt. That is what I have been trying to put into words." As the days passed there came a deepening and deepening sense of God, a realization that can only be called vision. "I saw the Lord high and lifted up and His train filled the temple." It is that sense of God, God real, present, all-sufficing, that ever since the Conference has to me been what eclipsed all else as stars and moon are eclipsed when the sun appears, and I have gone about feeling ever since that the one need of churches, of societies, of individuals, of

* From "Woman's Work in the Far East,"

spiritual extremities or material extremities, is just to realize God, to get God real. I know that I cannot convey to you what I want to convey. I know that it is beyond words, but is something that as I go about, as I read and hear, makes me feel as if a great many other people, and good people, have not got it. There are many in this room at whose feet I could sit most sincerely to learn practical wisdom and goodness, and yet, regarding you and such as you, I cannot but have the feeling that if there were the sense of God, the vision of God that came yonder when God blessed His people, there is so much in our current speech, so much in our prayers, so much in our plans that would be out of date if we learnt to take God literally, so much even in our hymnbooks that is of a distant God, a next-life God, and not a God who is here now and everywhere.

When I read some of the religious leading articles, when I hear utterances from the pulpit and the platforms of the Congresses, and all that is said and discussed and projected regarding the Kingdom of God, I feel a wish to cry to you, "There is God." When I see a man in the street with a look of care in his face, I feel as if one could but give the message "There is God," it would be everything. If we really did see God, not just hear His voice, not feel His touch now and then, not argue out His hand in this and that and the other, but did see Him! Whence come pessimisms among you? Whence come despair? Whence come feverish hurrys and clamourings, whence come all these arguings as to whether and how the cause may be snatched from failure, whether and how success may be contrived if there is God?

It is that sort of feeling that Edinburgh gave me the beginnings of, and that I have been resting in and growing in since those days. Do not call it empty mysticism. Nay, it is simple, practical hard truth, that God is relevant everywhere, that there is absolutely nothing in life where God is not relevant, and that the folly, the mysticism, if it deserves to be called so, is in leaving God out, and not in keeping Him in. It is God who can multiply two and two and make it nothing. It is God who can multiply two and two and make it a million. Ought any business office to leave out of account a God who can do that? Everywhere, at every turn, I believe at every waking hour of my days now, I find God intruding, I find God coming in, the factor that cannot be neglected, the supreme in everything that makes all the difference. And oh, how I covet for the men who hold the reins, the men who lead the way, how I covet for the whole Church, just the recovery of some such sense of God as that. A lot of our talk about God and our talk to Him is blind man's talk, it is beggarman's talk. We are feeling Him forsooth, we are hearing Him merely, we are discerning traces of Him, we are cherishing an occasional touch of His fingers; when all the time we might be seeing Him, we might be having Him, we might be dwelling in Him. He might be everything to us, and we are craving, and imploring, and cajoling, and exerting our beggarman's ingenuities with Him—when all the time He is there in His wealth, in His abundance that we cannot find words for. I know it is all trite. It is all in the very

elements of our theology, but oh, it is tremendous if it is trite, and I can testify that it makes all the difference in life.

God*the bewilderer of our hopes, the frustrator, God the confounder of our logic, God the surpriser, the infinite in resource, God the magician, God who emerges the serene Victor when all is lost, God who sits in the heavens and with His heart of love laughs down on us poor arguing, doubting, fearing, struggling creatures of His; God the splendid forgiver, God the indomitable lover of us, God who can pardon anything, God who puts up with our blindness and our failure, God who puts up with everything from us and does exceeding abundantly above all that we can ask or think, God who can throw this meeting away, this influential meeting as it deserves to be called in our human speech, and a thousand such, like a withered autumn leaf, and never miss it; God who can use some chance word that has fallen in this meeting, some flash of vision that comes to one of those sitting here, to save England; God, who can, if it is His plan, take that bit of work that has been sent to me this year and bring out of it for the world magical thing; God who can afford, if He pleases, just to crush this year's work under His foot like a beech nut lying in the forest; God who, with some wave from China, could sweep away all the churches of our Christendom that we are so anxious and concerned over—sweep them all away like sand castles before the tide, and the onlooking angels would not falter for an instant, as they saw it, in their song of praise and thanksgiving, honour and might to Him who, if He swept that away which is everything to us, would leave something more glorious and greater in its place.

Do you say that it is all rhapsody? Do you levelheaded men say: "What we want is practical advice and policy. We want to know what is to be done in our emergencies? After all, we are human and the circumstances are human, and all these dreams of God do not count." Nay, nay, we are not human. That is just it. We are not human. I say: See God; get the vision of God, and you are drawn into the current of that mighty power and you are one with God. Do you ask what is to be done? Do you say that it is not to know something but to do something? Nay, nay, to know is all. "Be still and know that I am God. I will be exalted in the earth." To know is all.

Know God and you have no sense of anything that is wanting in the region of doing. I came away from the Edinburgh Conference forming no vows, with no inner act of consecration, no new resolves, no lines of action to proceed upon. I just came away sensible that I had received knowledge of God such as I never had in my life before, and though nothing else came to me there was no lack. I knew that I had all and that everything else in its time and place would come.

Know God and the duty comes in its time, in its turn—the next thing to do; and with the duty, the power joined on to the divine, the duty divine, the power divine, and, though it be a trifle, though it be dismaying in its inadequacy, though it be to stand still and do

nothing, and still do nothing, and still do nothing, yet know God, realize God, and it is all well. It is as mighty as all the action that any man could take to be doing nothing for God. And it may be that He will bury you deep in His foundations somewhere. It may be that He will shoot you as a bolt of one of His weapons, it may be that He will disperse you as fragrance in the air, it may be that He will hide you as leaven, it may be that He will set you to toil all night and catch nothing, in the morning to give you a glorious haul that makes up for the long, empty night. There is no knowing in what way, where, when, how God will use you, but in knowing God you will know that you have everything. It is not rhapsody. I say it is the most practical sense that there is, that there can be. It is the most business-like, hard counsel adapted to the situation that there can be to take God into account.

What I am doing is just standing in Aladdin's cave here, and with clumsy hands grasping at random at handfuls of rough gems of the wealth that is there. Can you stand there and ask, "Is this a dream? Does this mean anything?" It means everything. Get there; get into that cave of God, where God's wealth is. Plunge your hands in it, and you will know that it is the only practical wisdom for life, for the churches, for the world. The Edinburgh Conference, after all, is not worth talking about. I feel that. I sympathize with people who say: "Have done with the Edinburgh Conference." It is nothing. No event in time can deserve to be talked about so much. Nay, it is only as there was in the Edinburgh Conference that which is abiding, that which is for all time and everywhere, that it deserves any mention, and it is because all that was of value in the Edinburgh Conference is here this afternoon in our midst. Everything that vitally blessed it, is as real and present to-day, is as available for everyone of us to-day. It is because of that that it is worth while for us to be here and worth while that I should be sent on any errand about it. We have God, and for everyone of us there is God. Everyone of us is in the hands of God and all things are possible.

VERSES OLD AND NEW.

A PRAYER.

Lord, not for light in darkness do we pray,
Not that the veil be lifted from our eyes,
Nor that the slow ascension of our day
Be otherwise.

Not for a clearer vision of the things
Whereof the fashioning shall make us great,
Not for remission of the peril and stings
Of time and fate.

Not for a fuller knowledge of the end
 Whereto we travel, bruised yet unafraid;
 Nor that the little healing that we lend
 Shall be repaid.

Not these, O Lord. We would not break the bars
 Thy wisdom set about us; we shall climb
 Unfettered to the secrets of the stars
 In thy good time.

We do not crave the high perception swift
 When to refrain were well, and when fulfill,
 Nor yet the understanding strong to sift
 The good from ill.

Not these, O Lord. For these thou hast revealed,
 We know the golden season when to reap
 The heavy-fruited treasure of the field,
 The hour to sleep.

Not these. We know the hemlock from the rose,
 The pure from stained, the noble from the base,
 The tranquil holy light of truth that glows
 On Pity's face.

We know the paths wherein our feet should press,
 Across our hearts are written thy decrees,
 Yet now, O Lord, be merciful to bless
 With more than these.

*Grant us the will to fashion as we feel,
 Grant us the strength to labor as we know,
 Grant us the purpose, ribbed and edged with steel,
 To strike the blow.*

Knowledge we ask not—knowledge thou hast lent,
 But, Lord, the will—*there lies our bitter need,*
Give us to build above the deep intent
 The deed, the deed.

—JOHN DRINKWATER (*Spectator*, London).

The following is the outline of an address given by our late guest Dr. Marquis, to the faculty of the Pyeng Yang Union Christian College. We only regret that more could not have been reported for the benefit of our readers.

CHRISTIAN EDUCATION IN KOREA.

I.—AIM.

(1). To develop intelligent Christian Manhood and Womanhood in the youth of Korea, leavened with the teaching of Jesus Christ.

(2). To better the Material Conditions of the people of Korea by the best modern educational advantages.

(3). To train Christian Workers for the extension of the Church of Christ.

II.—NECESSARY DEPARTMENTS OF EDUCATION. (Suggested by Luke 2:52.)

(1). Physical (Jesus grew in "Stature.")

—Gymnasium and Athletic Field.

—Bath Houses.

—Industrial Self-help.

—Manual Training.

(2). Mental (Jesus grew in "Wisdom.")

—Primary Schools.

—Middle Schools or Academies.

—College of Arts and Sciences.

—School of Technology.

—School of Agriculture.

—School of Commerce.

(3). Social (Jesus grew in favor with man.)

—Training in Civic Duties.

—Study of Sociological problems.

—Home Duties.

(4). Spiritual (Jesus grew in favor with God.)

—Bible Study in Schools of all Classes.

—Cultivation of the Prayer Life.

—The Theological Seminary.

—Missionary Organization and Effort.

III.—THE SPECIAL OPPORTUNITY IN KOREA.

(1). To give Youth of Church the education they cannot get elsewhere.

(2). To organize a unified and complete System of Christian education.

(3). To assist in making PUBLIC Education conform to Christian Ideals.

(4). To train Christian students to do Evangelistic work.

IV.—GREATEST NEEDS OF WORK.

(1). Consecrated men.

(2). Consecrated money.

(3). United efforts of all Christians.

(4). Grace and guidance of Great Teacher.

A SIGNIFICANT MEETING.

BY H. G. UNDERWOOD.

Hearing of Dr. Marquis' interest in education and of his suggestion concerning the advantages of federation, a call was issued thru Mr. Bunker of Pai Chai School and Mr. Underwood of Kyeng Sen School to all interested in education to meet at Seoul on March 21, 1911.

At this gathering there were representatives from seven missionary bodies working in Korea and among them were fifteen male missionaries engaged in education representing 8 middle schools and colleges. After this meeting had been called to order a prayer was offered and Dr. Moffett was called to the chair and Mr. Billings chosen as Secretary.

Dr. Marquis was then called upon to speak, and delivered an address rich with fruitful suggestion. He named five advantages to be gained by federation in schools.

- (1). To strengthen them to develop efficiency.
- (2). To eliminate waste and duplicating.
- (3). To give an example to the world of what union is and does.
- (4). To bring about harmony of curricula and educational work with government institutions.
- (5). Such harmony of action would secure the necessary funds.

After Dr. Marquis had finished the matter was referred to the Educational Foundation Committee, who reported as follows, with a partial and tentative constitution for a Federation of Christian Educational work in Korea which was accepted as a report of progress and referred back to the joint meeting of educational committees for further consideration and completion. (The next joint meeting of educational committees was to be held in Pyeng Yang, April 8th, at 7.30 p.m.)

The tentative constitution was as follows:

Article I.—The name of this organization shall be the Christian Educational Federation of Korea.

Article II.—The object of this Federation shall be :

- (1). The strengthening and development of Christian education in Korea.
- (2). The unifying of standards, methods and policy.
- (3). The eliminating of waste by duplication and overlapping.
- (4). The cementing of Christian union in Korea.
- (5). The harmonizing of our educational work with the Government standards.

Article III.—*Membership.* Any evangelical Christian mission doing educational work in Korea which uses the Bible as a text-book in its schools and labors to build up the Kingdom of our Lord and Saviour Jesus Christ may be a member of this Federation.

Membership shall be constituted by the signing of this constitution by the duly authorized officers of each mission seeking admission.

Article IV.—*Officers.* The officers of this Federation shall be a President, Vice-President, a Secretary and a Treasurer. There shall be a Senate in which each mission represented in the Federation shall have two members and there shall be one additional member for each mission for every ten thousand.

Article V.—*Powers of the Senate.* The powers of the Senate shall be

- (1). The standardizing of curricula of the schools of various grades.
- (2). The determination of the kind of schools to be maintained, their members and their locations.
- (3). The discretionary power of conferring degrees and diplomas upon the graduates of a middle school or one of a higher grade upon the nomination of the faculty of that institution.
- (4). It shall be the province of the Federated Senate to assist institutions represented in the Federation in raising funds for their work, to consider what amounts are needed and to approve the same to the parent Foreign Mission Board in the homeland, and also to assist in any legitimate way in securing the money. Funds thus raised shall belong to the denomination for which secured and be held by parent Foreign Mission Board in the homeland, and the Federation shall have no control over them whatever.
- (5). The Senate may raise and hold as shall be hereafter defined a fund for maintaining the current expenses of the Federation. It may also receive and administer any common trust funds for the support and expansion of Christian education in Korea.

At the afternoon session Dr. Marquis further spoke of the want and went somewhat into detail concerning the needs here for primary work, middle schools and colleges.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The following are some figures regarding this work for one month (Feb.). Mr. Gillett the secretary writes that they are conservative and well within the limits of the truth he knows for he has investigated them himself.

ATTENDANCE AT Y. M. C. A. EVENTS

IN FEBRUARY, 1911.

SOCIAL AND POPULAR EDUCATIONAL WORK.

No. OF SESSIONS.		ATTENDANCE.
5	Receptions	3,660
6	Popular lectures	3,335
1	Lecture to boys	530

1	Debate between Student Y. M. C. As. of Seoul.....	851
24	Days the visitors numbered	955

RELIGIOUS WORK.

3	Sunday Gospel meetings.....	1,170
4	Services for Students on the day of Prayer	1,221
3	Lantern talks (religious)	2,160
8	Sessions Athletic Dept. Bible classes	349
3	" Normal Bible classes.....	34
4	" Employed men's Bible classes	56
4	" Educational Dept. volunteer Bible classes....	359
12	" Students Required Bible classes	216
15	" Popular Bible classes.....	609
2	" Jaintor's Bible classes	16
38	" Religious lectures and Bible classes conducted by various churches at Ass'n Bldg.	3,020
3	Sessions Personal Workers' class	53
6	Gospel meetings held by Personal Workers' class in villages outside Seoul	2,600
	Professions of a desire to become a Christian.....	305

ATHLETIC.

24	Fencing classes	386
23	Wrestling classes.....	350
19	Outdoor gymnasium classes	717
10	" Basket ball games, players only	101
8	" Football games.....	189

EDUCATIONAL.

23	Sessions of Day School, average daily attendance	
	114, Total	2,621
23	Sessions of Night School, average daily attendance	
	90½, Total	2,086

FINANCIAL RECEIPTS

DURING FEBRUARY, 1911.

Membership Fees	¥ 136.90
Educational Fees.....	80.90
Subscriptions paid to property fund and other objects by local persons	877.50
Sale of articles made by industrial students	178.85
Rentals	355.15
Admissions	67.05
Miscellaneous	14.11

¥1,410.46

THE PYENG YANG UNION CHRISTIAN COLLEGE.

Some time ago a very attractive, well illustrated pamphlet concerning the Pyeng Yang Union (Methodist and Presbyterian) Christian College and Academy came from America prepared by Rev. A. L. Becker for use in the campaign in America for Korea by the Methodist church. The table of statistics shows a rapid increase in students from year to year, from the year of the founding of the academy in 1898 with an attendance of 13 to 1908 with an attendance of 498. The college was opened in 1907 with 12 students and has at present 46. Two classes have been graduated from the college; one in 1908 with 2 members, and one in 1910 with 5 members. There are 6 members in the present senior class. If any one in Korea desires copies of this pamphlet either for themselves or for friends in the home land it may be ordered through E. M. Mowry of Pyeng Yang. Price 15 cents (gold). Copies may be had in America from A. L. Becker at Albion, Mich. Mr. Becker is at home this year on furlough where he is spending 7 hours a day, he tells us, in working in the physics and chemistry laboratory at Albion College. His absence together with that of Mr. W. C. Rufus, the mathematics professor, who was forced to go to America during the Christmas holidays for his health, has crippled the teaching force quite a little, but assistance was given last fall by E. W. Koons of Chairyung and at present by Mr. W. Greenfield and Mr. H. C. Taylor of Seoul. On account of the lack of teachers this year the Junior class was necessarily dropped. With the return of Messrs. Becker and Rufus from America next fall and with the help that Messrs. Hoffman and Philipps, who arrived on the field last fall, it is hoped that the work may be carried on full force. The work has been carried on under the supervision of the Presbyterian and Methodist Missions, but plans have been under way for some time to secure the co-operation of all other denominations working in Korea. Dr. W. S. Marquis's recent visit to Pyeng Yang and addresses to the students have resulted in quickening the zeal of the both teachers and students. Last fall the students made an offering for missionary work amounting to 300 *yen* and recently, because there are a great many students in school this year who are finding it almost impossible to support themselves, due partly to the storms that swept over parts of the country last fall destroying the crops, the students took up another collection for their help amounting to over 100 *yen*. On March 13th the faculty of the College was entertained at dinner at the Governor's residence. The normal class for the country school teachers will begin in June lasting 6 weeks. The attendance at this class is usually about 275. The next meeting of the Board of Control will be held in June.

MODERN TRIALS OF FAITH.

BY DELAVAN LEONARD PIERSON.

Missionary history is full of the experiences of those whose faith has been tested, as Elijah's was, and who have come out victorious because their confidence was in God and their concern was only to hear and obey the word of the Lord no matter how impossible it seemed or how painful the consequences to themselves. The sight of unhindered heathenism does not stagger them; nor the thought of boldly proclaiming promises and warnings; nor the fear for their own health and comfort in a foreign and hostile land; nor the drying up of supplies from home; nor the small supplies on foreign soil; nor the need of miracle-working to comfort sorrow and raise the spiritually dead to life. Our "God is able to supply all our need"—it is the verdict of revelation, of reason, and of experience.

Mrs. Howard Taylor relates the story of a Chinese Christian, Mr. Li, which she says has been verified by Mr. Lutley and others. Mr. Li was converted, and, for fear that covetousness might lead him back into idolatry, decided to give up his house and farm and devote himself to preaching the gospel, trusting God for supplies. He opened an opium refuge also, but often knew not whence his food was to come. A cousin who was a priest in charge of a near-by temple occasionally brought him bread, but finally refused to do so because Mr. Li gave thanks to God for it. At last a day came when nothing was left: but Li's faith did not waver. He knelt down and prayed to God to show his cousin that he, God, was able to supply the need. Soon Li heard a loud cawing and flapping of wings in the courtyard, and running out found that some vultures had dropped a large piece of fat pork and a piece of meal bread over which they had been fighting. Even while Li was cooking the pork, his cousin came in and was so astonished that he became an inquirer, was converted, and, after some years spent as a Christian teacher and deacon in the church, gave his life for Christ in the Boxer uprising of 1900.*

Will our faith stand the test? If not it is because our eyes are on circumstances, on self, or on others, and not on God.

FAITHFUL UNTO DEATH.

The likeness on our cover is that of Esther Kim Pak, M.D., born in Seoul March 16th, 1877. She was one of a family of four sisters, one of whom is now the Chief of the Korean nurses in Severance Hospital, Bessie Kim; one is, and has been for years, the principal Korean teacher and helper in the Presbyterian academy for girls in Seoul, and one is the wife of a farmer.

* See Leaflet "Fed by Ravens," China Inland Mission, 1329 Walnut Street, Philadelphia, 3 cents a dozen.

These girls lived in childhood near Ewa Haktung M.E. girls' academy and tho their parents at first objected they finally consented to allow them to attend this school. Esther Kim was seven when she entered, and was reported faithful and bright. She soon learned English, in fact was the first Korean girl to accomplish this, and became interpreter for Dr. Hall, then Miss Sherwood. While doing this she seized every opportunity to preach the gospel to sinners. In her leisure hours she studied medicine. She had a great desire to go abroad and study, but force of Korean custom prevented until after her marriage to Mr. Pak, at the age of 16.

She and Miss Sherwood were married on the same day, and at the age of 27 after Dr. Hall's death, she went to America with Mrs. Hall. She entered a public school in New York for one year, then a nurses training school for six months, to prepare somewhat for the study of medicine. She then entered a Medical College in Baltimore the youngest of 300 students.

Her husband tho ill was during this time working in New York to help pay for her education.

Mrs. Pak worked very hard as all medical students can well understand, studying, nursing her husband at times, and working summers and whenever possible to help pay for their living, and her college expenses.

Twenty-one days before her graduation her husband died, having done his part nobly and given all his strength and best effort to prepare a Christian woman physician to go back to poor Korean women, with the gospel in one hand and healing in the other. Tho his life was not long it was not indeed in vain.

Although Mrs. Pak had openings to practise in America she never changed her purpose to go back and serve her own people, and returning went to Pyeng Yang where she worked till her death, practising medicine, nursing, teaching in school and preaching the gospel.

She fell at length a victim of tuberculosis in April 13th, 1910. Faithful unto death, she has gone to join the innumerable company of angels, the general assembly and church of the first born, which are written in Heaven, the spirits of just men made perfect, and Jesus the mediator of the new covenant, whom she loved, for whom her life was given.

THE DECAY OF HIGHER CRITICISM.

In the *Nineteenth Century* for November, 1910, an article on Gibben concludes with this sentence: "The history of an exploded Deism and of a fast exploding Higher Criticism leads us to believe that even with new Gibbons looming up in the future, the triumphs of learning and science will be largely accomplished by professors of the Faith." And this foot-note follows: "Mr. T. K. Cheyne, of Oxford, admits with startling candor that the 'Higher Criticism' is being 'undermined' by Assyrian studies (Bible Problems, page 103, Williams and Norgate, 1904).

Mr. George Adam Smith, of Edinburgh, regards the higher critical positions as no longer 'assured,' and is requiring revision at the hands of a more orthodox school (*Quarterly Review*, January, 1907). Mr. A. H. Sayce assures us that 'the method of the higher critic..... is unscientific.....The pronouncement of archæological facts..... in no instance have supported the conclusions of the higher critic.' (*Homiletic Review*, March, 1903; Cp. his *Monument Facts and Higher Critical Fancies*; Religious Tract Society). A very distinguished writer in the *Edinburgh Review*, after a detailed examination of the results of Wellhausen's 'chaotic learning,' sums up: 'The decay of this school, the methods of which have become somewhat out of date, is clearly in the recent utterances of Wellhausen and Renan,' who 'have brought into the controversy nothing that is very new either as to methods or materials' since 'the second' or 'third centuries.' 'That we should now witness to the disintegration of what was once the critical theory is no doubt a sign that some method more in accordance with real knowledge is about to arise' (*Edinburgh Review*, July, 1892)."

OUR CORRESPONDENTS.

A LETTER TO THE FIELD.

Dr. Forsythe has asked me to write you about the cottage prayer meetings we are having in Mokpo and hopes that you will make a plea for more prevailing prayer through the columns of the KOREAN FIELD. These prayer meetings have been started less than three weeks and the enthusiasm and interest is growing. We meet in different neighborhoods at different homes for one hour each day. The men have been having simultaneous prayer meetings but we have not yet done so among the women. To-day there was an attendance of forty, and after the reading of the Bible, singing of the hymns and prayer, some of the unbelievers present decided to accept Christ as their Saviour. We can in this way reach many of the unbelievers who never come to church. Since these prayer meetings have been started the attendance has already been increased at the church services. The spiritual life, and zeal among the church people is being deepened. They are taking more interest in the unsaved and are going out after them. What the outcome of these prayer meetings will be I cannot tell but have faith to believe it will mean the complete overturning of the town from unrighteousness unto righteousness. We have a list of special requests for which we have agreed to pray. Then at every meeting an opportunity is given for any one, to make their wants or desires known and it strengthens one's faith to hear their requests and see their simple childlike faith.

So many requests are made for husbands to become Christian that they together may worship God in their homes. Then they pray for knowledge of the Bible, more power in their lives, many requests are made

that they may have more time to go out and tell others the story of salvation which they are so longing to do. To-day one woman who has three daughters prayed for a son. Another woman who has no children prayed for a child. The women too are manifesting more of a desire to learn to read. We have now 40 in our study classes and daily new ones are coming. Many of them as yet not attending church regularly because they are so ashamed that they cannot read the Bible and sing the songs. Our girls' school now numbers 90 and new ones coming. Yesterday the women's Sunday school numbered over 200 and we give God all the glory that He ever hears the prayer of faith. If only the people would pray for the Holy Spirit to come down and convict the world of sin, of righteousness and of judgment to come, what might we not see in Korea of the manifestation of the Spirit of the living God. Not by power nor by might, but by my Spirit, saith the Lord of Hosts. I have never felt more encouraged to press forward and take this land for our Lord and Saviour than I do to-day, but that will be through the unceasing prayer of faith, we must ask nothing doubting. The seed sown last year will doubtless continue to spring up and we shall earn millions in Heaven by reason of our labour here.

I feel with Dr. Forsythe that if these cottage prayer meetings come to be started everywhere in this land, it would mean that this land would be speedily evangelized. Besides the immense power gained in this coming unitedly into such close and intimate touch with the Source of power, it puts them necessarily into close touch with each other and they are still less likely to let opportunities pass of praying and working for their neighbors.

JULIA MARTIN.

330 N. Elmolino Ave.,
Pasadena, Cal.

DEAR SIR,

I have received your paper all right and neglected to send you the money. I hope you will forgive me. Please mail me a receipt. I subscribed for this paper one night in a holiness meeting, from your friend Mr. Rockwell, he is dead now. Please write me a note, I would like to hear from some one in Korea. I am a member of the 1st M. E. Church of Pasadena, Cal. and I've been saved in Christ.

I listened to Bishop Harris this morning, he filled me with the love for missions when I heard him talk. I would like to visit your country some time; I am a poor man trying to pay for a home, but I love the Lord Jesus and I try to help all I can. I would like to be in one of your meetings in Korea. This leaves all well at my home. We are brethren in Christ Jesus.

Your friend,

SYLVANUS L. HUDSON.

The following is an extract from a letter written by Mrs. J. P. Campbell of the S. M. E. Mission. After various personal notes she writes,

Mrs. Cobb wrote me to meet the Jubilee-Committee in Washington City and take the trip from there to Richmond and Baltimore with the committee which I did. In the travelling committee were Mrs. Peabody from Boston, Mrs. Montgomery of Syracuse, N.Y., Miss Miller from Springfield, Ill., and also Miss Daisy Davis of Georgia.

At each city a resident committee of prominent women who had gathered all of the church membership into a union service, gave hearty greetings and co-operation. Only two days were given to a city but the addresses and services were inspiring. You know it is the 50 Year Jubilee since the beginning of the first Woman's Board.

There was no intention of having a money scheme in connection with it, but they found so many offering money as a Jubilee gift that they arranged for each church to make its own gifts to its own Board and report to the general committee the amount. Nearly \$500,000, had been collected when we reached Baltimore. At Baltimore alone \$18,000 was collected, and the committee are hoping to make the grand total an even million in the combined churches. *Unity of mission work is the theme.*

CORRECTIONS.

In a contributed article in our March issue on Chai Ryung Station, the statement was made that it has 18,000 church members. Members of the station write that this is a mistake, and that it has 13,887 Adherents, which of course includes a great many in no sense church members. We are grateful for all such corrections. We are also besought by a sensitive member of that station to say "for the benefit of future visitors, that as a rule the person who wants to see Chai Ryung does not encounter such harrowing experiences as did Mr. Vesey and Dr. Cutler."

We regret to say that in our report of the Presbyterian Statistics two mistakes were made, owing to a slight indefiniteness in the arrangement of the original sheet. The number of pupils in primary schools for this year is correctly, 10,938. The total contributions are also 212,882 *yen*, instead of 114,244.

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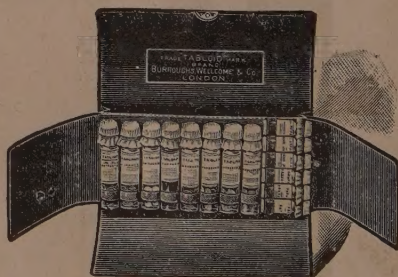
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